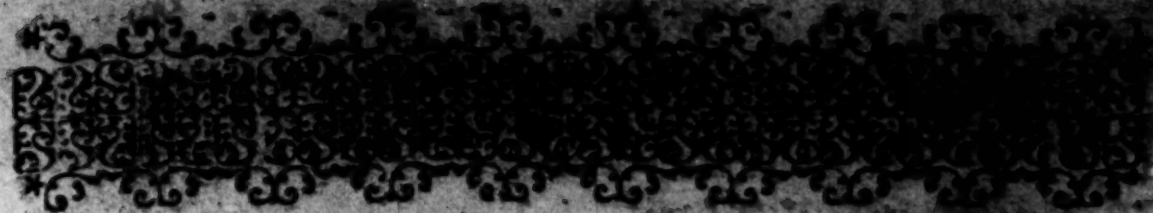


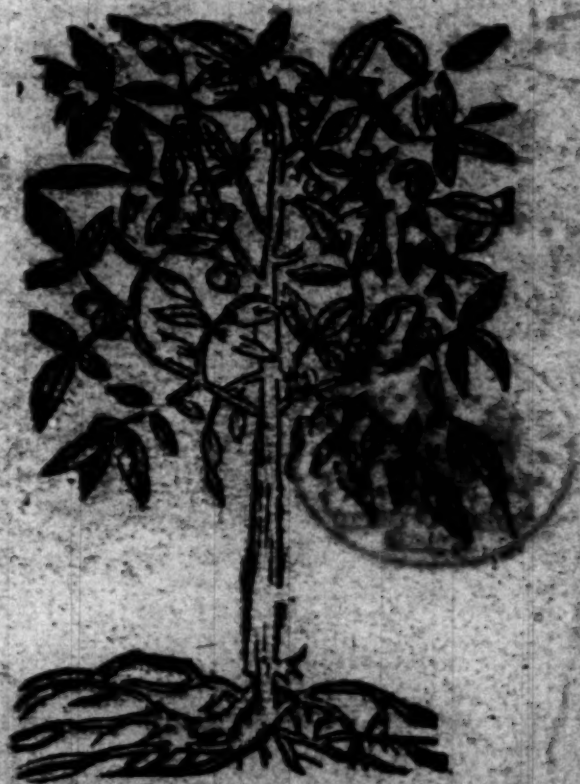
4050 a. 15.



A BLOWE FOR THE POPE

Touching the POPES
prerogatives.

Extracted word for word out of the Booke
of MARTYRES.



EDINBURGH,
Printed by John Wreithoune 1638

folow the pope etc he has glaudre & abnsto
amport - p 7. to 24 -
being the letter like pop. in 1530 p 3.
also in p 12 p 13 -

folow the pope may be proved that
first may be for our doctes doctales
pontificalt, & the same in 223 in 1530
from p 15. to 40 -

fifthe & one raised from the pope's
other power to the pope, & the other
rest to the pope's power from p 15.
p. 41. 42. 43. 44.

the pope's power p 44 -

folow the particular power of the pope to
be the same, as the same in 1530 p 15
to 221. p. 44. 45 -

finis -



*The proud primacie of Popes painted out in Tablet, in
order of their rysing up by little and little, from
faithfull Bishops and Martyres, to become
Lords and Governours over Kings and
Kingdomes, exalting themselves in
the Temple of GOD, above all
that is called God.*

2. Thess. chap. 2.

IN the Table of the primitive Church,
hath beene (gentle Reader) set foorth
and exhibited before thine eyes, the
grievous afflictions and sorrowfull tor-
ments, which through Gods secret suffer-
rance, fell vpon the true Saints and members of
CHRISTS Church in that time, especially vpon the good
Bishops, Ministers, and teachers of the flocke of whom,
some were scourged, some beheaded, some crucified,
some burnt, some had their eyes put out, some one way,
and some another, miserably consumed: which dayes
of woefull calamitie continued neare the space of
three hundreth yeares. During which time, the
deare spouse and Elect Church of God, being sharp-
ly assaulted on everie side, had small rest, no joy, nor
outward safety in this present world, but in much bit-
ternesse of heart, continuall teares and mourning vnder
the crosse, passed over their dayes beeing spoyled, im-
prisoned, contemned, revyled, famished, tormented,
and martyrde everie where, who neither durst well tar-

rie at home for feare and dread, & much lesse durst come
abroade for the enemies, but onely by night, when they
assembled as they might, sometimes to sing Psalmes and
hymnes together. In all which their dreadfull dangers,
and sorrowfull afflictions, notwithstanding the good-
nesse of the LORD left them not desolate: but the more
their outward tribulations did increase, the more their
inward consolations did abound: and the further off
they seemed from the joyes of this life, the more pre-
sent was the LORD with them with grace and fortitude,
to confirme and rejoyce their soules: and though their
possessions and riches in this world were lost and spoy-
led, yet were they enriched with Heavenly gifts and
treasures from aboue an hundreth fold, then was true
Religion truely felt in heart. Then was Christianitie
not in outward appearance shewed, but in inward af-
fection receaved, and the true image of the Church
not in outward show presented, but in her perfect state
effectuall. Then was the name and feare of GOD true
in heart, not in lippes alone dwelling: faith then was fer-
vent, zeale ardent, prayer not swimming in the lips, but
groaned out to GOD from the bottome of the spirit:
Then was no pryde in the Church, nor lasoure to seeke
riches, nor time to keepe them. Contentions for trifles
was not then so farre from Christians, that well were
they when they could meete to pray together against the
Devill, author of all dissention. Briefly the whole Church
of CHRIST IESUS, with all the members thereof, the
further it was from the type and shape of this world, the
nearer it was to the blessed respect of GODs favour
and suppartation.

The first rysing of the Bishops of Rome.

After this long tyme of trouble, it pleased the LORD at length mercifully to looke vpon the Saints and servants of his Sonne, to release their captivity, to release their miserie, and to binde vp the old dragon the Devill, which so long vexed them, whereby the Church began to aspyre to some more libertie: And the Bishops which before were as abjects, vtterly contemned of Emperours, through the providence of GOD, (which disposeth all things in his time after his owne will) beganne now of Emperours to bee esteemed and had in pryce: Furthermore, as Emperours grew more in devotion, so the Bishops more and more were exalted, not onely in favour, but also preferred vnto honour, in so much that in short space they became not quarter masters, but rather halfe Emperours with Emperours.

After this in proceffe of time, as riches and worldly wealth crept into the Clergie, and that the Devill had poured his venome into the Church, (as the voyce was heard the same time over *Constantinople*) so true humilitie began to decay, and pryde to set in his foote, till at last they plaide as the Ivy with the Oake tree, which first beginning with a goodly Greene show imbraceth him so long, till at the length it overgroweth him, and so sucketh all his moysture from him, setting his roote fast in his barke, till at last it both stifleth the stocke, and killeth the branches, and so commeth to bee a nest of Owies, and all vncleane birds. Not vntruely there-

fore it was said of *Augustine. Religio peperit divi-
 tias, & filia, devoravit matrem: religion begate riches,
 and the daughter hath devored the mother:* The verity
 whereof notoriously may appeare aboue all other in the
 Church of Rome, and the Bishops of the same, for after
 that the Church of Rome, through favour of Emperours,
 was indued with lands, donations, possessions, and patri-
 monies, so that the Bishops thereof feeling the smacke
 of wealth, ease, and prosperitie, beganne to swell in
 pompe and pryde: the more they flourished in this
 world, the more Gods holy spirit forsooke them, till
 at last the said Bishops who at the first were poore, creep-
 ing low vpon the ground, and were persecuted long
 time, everie man treading vpon them in this world: now
 of persecuted people, began to be persecuters of others,
 and to tread vpon the neckes even of Emperours, and
 to bring the heads of Kings and Princes vnder their
 girdle. And not that onely that, but furthermore through
 pryde and riches, they were so farre gone from all
 religion, that in the verie end they became the adver-
 sarie of God (whom wee call Antichrist) prophecied of
 so long before by the Spirit of God to come, sit-
 ting in the Temple of God. &c. Of whom we reade thus
 in the Epistle of Paul. 2. Thess. 2. where he saith, *Wee
 beseech you brethren, by the comming of our L O R D
 IESVS CHRIST, and by our fellowship together in him
 That yee bee not suddenly mooved in your minde, nor
 troubled, neither by spirite, nor by word, nor by letter,
 as it were from vs, as though the day of CHRIST were
 at hand. Let no man in any wayes deceiue you, for
 that day shall not come, except there come a departing
 first*

first, and that that man of sinne bee revealed, even the
sonne of perdition, that adversarie which ex-
alteth himselfe above all that is called God,
or that is worshipped: so that hee shall
sit in the Temple of GOD, as God,
and set forth himselfe as
hee were G O D,

BY which words of S^t. Paul, wee have diverse things
to vnderstand: First that the day of the Lords com-
ming was not then neare at hand. Secondly, The Apo-
stle giving vs a token before, to know when that day
shall approach, biddeth vs looke for an adversarie first
to bee revealed. Thirdly to show what adversarie this
shall bee, hee expresseth him not to bee as a com-
mon adversarie, such as were then in his time. For al-
though *Herod*, *Annas*, and *Cajaphas*, the hie Priests,
and Pharifies, *Tertullus*, *Alexander* the Copper-
smith, *Elymas* and *Simon Magus*, and *Nero* the Empe-
rour in *Pauls* time, were great adversaries, yet heere hee
meaneth another besides these, greater then all the rest,
not such a one as should bee like to Priest, King, or
Emperour, but such as farre exceeding the estate of all
Kings; Priests, and Emperours, should be the Prince of
Priests, and should make Kings to stoup, and should
tread vpon the necke of Emperours, and make them to
kisse his feete. Moreover, where the Apostle sayeth,
that hee shall sit in the Temple of God, thereby is mea-
ned, not the personall sitting of the Pope, in the Citie
only of *Rome*, but the authoritie and iurisdiction of his
Sea exalted in the whole yниверsal Church equall with
GOD

GOD himselfe. For let men giue to the Pope, that
 which hee in his lawes, decrees, and in his pontificall
 requyreth, and what difference is there betwixt GOD
 and the Pope: If GOD set lawes and ordinances, so doth
 hee: If GOD hath his creatures, so hath hee: If GOD
 require obedience so doth hee: If the breach of GODS
 commandements bee punished, much more bee his.
 GOD hath his religion, the Pope also hath his: Yea
 for GODS one Religion, he hath an hundreth: GOD
 hath set vp one Advocate, hee hath an hundreth: GOD
 hath instituted but a few holy dayes: for GODS one,
 hee hath instituted fourtie: And if the holie day that
 GOD hath appoynted, bee *Simplex*: The feast that the
 Pope appoynteth is *duplex & triplex*: CHRIST is the
 head of the Church, so is the Pope: CHRIST giveth
 influence to his bodie, so doth the Pope: CHRIST for-
 giveth sinne, the Pope doth no lesse: CHRIST expel-
 leth evill spirits by his power, so pretendeth the Pope
 by his holy water: Furthermore, where CHRIST
 went barefooted vpon the bare ground, hee with his
 golden shooes is caried vpon mens shoulders. And where
 CHRIST was called, *Sanctus Sanctorum*: Hee is called
Sanctorum Sanctissimus: CHRIST never practised but
 onely the spirituall sword, hee claimeth both spirituall
 and temporall: CHRIST bought the Church: Hee both
 buyeth and selleth the Church. And if it bee necessarie
 to beleue CHRIST to bee the Saviour of the world:
 so is it necessarie to beleue the Pope to bee the head
 of the Church: CHRIST payed tribute vnto *Cesar*: hee
 maketh *Cesar* pay tribute vnto him: Finallie, the Crowne
 of CHRIST was of sharpe thornes: The Pope hath
 three

three crownes of gold vpon his head, so farre exceeding
 CHRIST the Sonne of GOD in glorie of this world, as
 CHRIST exceedeth him in the Glorie of HEAVEN. The
 image and paterne of whose intolerable pryde and
 exaltation, according as *S. Paul* doeth descryue
 him in his Epistle foresaid, wee haue heere
 set foorth, not only in these tables to bee
 scene, and by his owne facts to be no-
 ted, but also by his owne words &
 Registers; Clementines, Extra-
 vagants and Pontificals,
 expressed as in order
 (the LORD wil-
 ling) shall
 follow.

*The exaltation of Popes aboue Kings and Em-
 perours out of Histories.*

First, after that *Italy* and the citie of *Rome* were
 overrunne by the *Gothes* and *Vandals*; so that the
 seate of the Empyre was remooved to *Constan-
 tinople*, then beganne *Ioannes* Patriarch of *Constan-
 tinople*, to put foorth himselfe, and would needs bee called
 vniversall Bishop of the world: but the Bishop of *Rome*
 in no case would suffer that, and stopped it. After this
 came the Emperours deputy, and Exarch of *Ravenna*
 to rule *Italy*: but the Bishop of *Rome*, through ayde of
 the King of *Lombards* soone quailed him. Not long
 after about the yeare of the LORD fyue hundreth, came
Phocas the murthrer, who slew the Emperour of *Constan-
 tinople*

Constantinople his master *Maureits* and his children. By which
Phocas, the Bishops of old Rome aspyred first to their
 preheminance, to bee counted the head Bishops over
 the whole Church, and so together with the *Lombardes*
 beganne to rule the Citie of Rome: Afterwards when
 the *Lombardes* would not yeeld to him, in accomplish-
 ing his ambitious desire, but would needs requyre of
 the Bishop the said Citie of Rome: hee stirred vp *Pi-*
pinus, but first deposed *Childericus* the King of France,
 and so thrusting him into an Abbey, set vp in his place
Pipinus and his sonne *Carolus Magnus*, to put downe
 the said King of *Lombardes* called *Aistulphus*: and so
 translated the Empyre from *Constantinople* to France,
 divyding the spoyle betweene him and them: so that
 the Kings of France, had all the possessions and lands
 which before belonged to the Empyre, and hee to re-
 ceive of them the quyet possession of the citie of Rome,
 with such donations and Lordships, which now they
 challenge vnto them, vnder the name of S. *Peters* pa-
 trimonie, which they falsely ascrybe to that donation of
Constantinus the great.

It followed then in proceesse of time, after the dayes
 of *Pipinus*, *Carolus*, and *Lodovicus*, (who had indued
 these Bishops of Rome, called now Popes, with large
 possessions) when the King of France were not apply-
 able to their becke, to ayde and maintaine them against
 the Princes of *Italy*, who began then to push the saides
 Bishops for their wrongfull vsurped goods, they practi-
 sed with the Germans, to redact the Empyre to *Otho*,
 first of that name Duke of Spaine, referring the election
 thereof to seven Princes electors of Germany, which
 was

(9.)
was about *Anno* 1002. Notwithstanding reserving still
in his hands the negative voyce, thinking thereby to
enjoy that they had, in quyetnesse and securitie, and so
did for a good space.

At length when some of these Germane Emperours
also, after *Otho* beganne a little to spurne against the said
Bishops and Popes of Rome, some of them they ac-
cursed, some they subdued and brought to the kissing
of their feete, some they deposed, and placed others in
their possessions.

So was *Henricus* 4. by these Bishops accursed, the Em-
perour himselfe forced with his wife and chyld, to waite
attendance vpon the Popes pleasure three dayes and
three nights in Winter at the gates of *Canossus*. Besids all
this the said Pope raised vp *Rodolpus* to bee Emperour
against him: who being slaine in warre, then the said Pope
Gregory 7. not resisting this, stirred vp his owne sonne
Henricus 5. to fight against his owne naturall father, to
depose him, which *Henricus* 5. was also himselfe accur-
sed afterward, and excommunicated, and the *Saxons*
at last set vp by the Bishops to fight against him.

After this the Emperours began to bee somewhat
calmed, and more quyet, suffering the Bishopsto reigne
as they listed, till *Fredericke* the first called *Barbarossa*
came, and beganne to stirre coales against them. How-
beit they hampered both him and his sonne *Henry* in
such sort, that they brought first the necke of *Frederick*
in the Church of *Venice*, vnder their feete to tread v-
pon: and after that the said Bishops crowning *Henricus*
his sonne in the Church of *S. Peter*, set his crowne v-
pon his head with their feete, & with their feete spurned

it off againe, to make him know that the Popes of Rome had power both to crowne Emperours, and depose them againe.

Then followed *Philippus* brother to *Henry* aforesaid, whom also the Popes accursed, about the yeare of our LORD 1198. and set vp *Otho* Duke of *Saxon*. But when the said *Otho* began to bee so saucie to dispossesse the Bishops of their cities and lands, which they had incrotched into their bands, they could not beare that, but incontinent they put him besides the cusheon. The like also fell vpon *Otho* the 4. that followed after *Philip*, who was suffered no longer then foure yeares to reigne, about the yeare of the LORD 1209.

At this time *Fredericus* 2. the sonne of *Fredericus Barbarossa*, was but young, whom the Bishops of Rome supposing to finde more mortified and tamed to their hand, advanced to bee Emperour after his father: But that fell out much contrarie to their expectation: for hee perceiving the immoderate pompe and pryde of the Roman Bishops, which hee could in no case abyde, so nettled them, and cut their combs, and waxed so stout against them, intending to extirpe their tyranie, and to reduce their pompous riches to the state and condition of the primitiue Church againe, putting some of them to flight, and prisoning some of their Cardinals, that of three Popes, one after another hee was accursed, circumvented by treason, at last deposed, and after that poysoned, and last forsaken and died.

After this *Frederick* followed his sonne *Conradus*, whom the foresaid Bishops for his disobedience soone dispatched, exciting against him in mortall warre the

Lant.

Lantgraue of *Thuring*, whereby at length hee was driven into his Kingdome of *Naples*, and there decaist.

This *Conradus* had a sonne called *Conradinus*, Duke and Prince of *Swevill*, where this *Conradinus* after the decaise of his father, came to enjoy the Kingdome of *Naples*. The Bishops stirred vp against him, *Charles* the French Kings brother in such sort, that through craftie conveyance, both *Conradinus* which descended of the blood of so many Emperours, and also *Frederik* Duke of *Austria*, were both taken, and after much wretched handling in their miserable indurance vnseeming to their state, at length were both brought vnder the axe, by the Popes procurement, and so both beheaded: and thus ended the imperiall stocke of *Frederik* the first surnamed *Barbarossa*.

The like also happened to *Frederik* the Emperour, had almost fallen vpon *Philip* the French King, by Pope *Boniface* 8. who because hee could not haue his commodities and reuenues out of France after his will, sent out his bills and letters patents to displace King *Philip* aforesaid, and to possesse *Albertus* King of Romans in his rowme.

And this hitherto of forraine stories: Now touching our countrie Princes heere in England, so speake somewhat likewayes of them: did not Pope *Alexander* the third presumptuously taking vpon him where hee had nothing to doe to intermeddle with the Kings subjects.

For the death of *Becket* the rebell, albeit the King sufficiently cleared himselfe thereof, yet notwithstanding did he not wrongfully bring the said King *Henry* 2.

to such penitance as it pleased him to enjoyne, and also violently constrained him to sweare obedience to the Sea of Rome. The like also was shewed before in this storie to happen to King *John* his sonne, for when the said King like a valiant Prince, had held out the tyrannie of those Bishops eleven yeares together, was not all the Churches of England barred vp, and his inheritance with all his dominions given away by Pope *Innocent* the 3. to *Lodovicus* the French King, and he afterward compelled to submit both himselfe, and to make his whole Realme fedetary to the Bishops of Rome, and moreover, the King himselfe driven also to surrander his Crowne to *Pandulphus* the Popes Legate, and so continued a privat person, 5 dayes standing at the Popes courtesie whether to receive it againe or not? And when the Nobles of the Realme rose afterward against the King for the same, was not hee then glad to seeke and sue to the foresaid Pope for succour, as by his owne letter, taken out of the publicke rolles may appeare.

King Johns supplication to Pope Innocent the third.

Reverendiss. domino suo & patri sanctiss. Innocentio, dei gratia Ioanni eadem gratia. R. Anglia &c. Cum comites & Barones Anglia nobis devoti essent, antequam nos & nostram terram dominio vestro subjacere curassemus, ex tunc in nos specialiter ob hoc, sicut publice dicunt, violenter insurgunt. Nos vero prater Deum, vos specialem dominum & patronum habentes, defensionem nostram & totius regni, quod vestrum

strum esse credimus, vestra paternitati commissam, & nos quantum in nobis est, curam & sollicitudinem istam vestra resignamus dominationi, devotius supplicantes quatenus in negotijs nostris, qua vestra sunt, consilium & auxilium efficax apponatis, prout melius videritis expedire, latores presentium &c. Teste meipso apud Dour, 18. Septemb. 6.

And yet notwithstanding that the said King *Iohn* did so yeeld to the Pope, he was both persewed by his Nobles, and also in the end was poysoned, by a subject of the Popes owne religion, a Monke of *Swinsted*: as I haue sufficiently to proue not onely by *William Caxton*, but also haue testimonie of the most part of Chronicles for the same, (a few onely excepted) as of *Thomas Gray* in his French Chronicle, also of another French Chronicle in meeter, of *Ranulphus Cestrenses*, *Thomas Rudburne* also doth witnesse the same: So doth *Richard Rid* in novo Chronico ad tempora *Hen. 6.* the like also doth the Chronicle called *Eulogium Monachi Cant.* The words of *Walter Gifborne* an ancient Historiographer bee plaine: No lesse is to be found in *Iohn. Major. de gestis Scotorum. lib. 4. cap. 3. fol. 56.* where hee not onely maketh mention of the Monke and of the poyson, but also of the Abbot, of his absolution and of the 3. Monks everie day singing for the said Monks soule. To these I could also annex dyvers other wrytters both English and Latin, without name, which witnesse that King *Iohn* was poysoned, one beginning thus, Heere beginneth a booke in the English tongue, called *Bruce*. Another beginneth: Because this booke is made to tell, what tyme any thing notable. The thrid in English be-

beginneth the reigne of Britaine that now is called England, &c. Of Latin bookes which haue no name, one beginneth thus, *Britannia qua & Anglia dicitur, a Bruto nomen est sortita.* Another hath this beginning, *Adam pater generis humani.*

Besides this, King Henry 2 and King Iohn his sonne, what Kings haue heere reigned in England since their time, vntill the reigne of King Henry the 8, who althogh they were prudent Princes, and did what they could against the proud dominion of those Bishops, were forced at length sore against their wils, for feare to subiect themselues together with their subjects, vnder their vsurped authoritie, in so much as some of them as *Matt. Paris.* wryteth by King Henry the third, were faine to stoup and kisse their Legats knee.

The image of Antichrist exalting himselfe in the Temple of GOD, aboue all that is named God, out of his owne decrees, decretals extravagants, pontificals, word for word as it is out of the said bookes heere alledged and quotted.

FOR as much as it standeth vpon necessity of salvation, for everie humane creature to bee subiect to mee the Pope of Rome. It shall bee therefore requisite and necessary for all men that will bee saved, to learne and know the dignitie of my Sea and excellencie of my dominion, as heere is set foorth according to the trueth and very works of my owne lawes,
in

in style as followeth. 2. First my institution began in the old Testament, and was consummate and finished in the New, in that my Preist-hood was prefigured by *Aaron*; and other Bishops vnder me were prefigured by the sonnes of *Aaron*, that were vnder him. 3. Neither is it to bee thought that my Church of Rome hath beene preferred by any generall Councill, but obtained the Primacy onely by the voyce of the Ghospell, and the mouth of the Saviour. 4. And hath in it neither spot nor wrinkle, nor any such like thing. 5. Wherefore as other seats bee all inferiour to mee, and as they cannot absolue me: so haue they no power to bind mee or to stand against me, no more then the axe hath power to stand or presume aboue him that heweth with it, or the Saw to presume aboue him that ruleth it. 6. This is the holy and Apostolick mother Church of all other Churches of CHRIST. 7. From whose rules it is not meete that any person or persons should declyne, but lyke as the Sonne of GOD, came to doe the will of his Father, so much yee doe the will of your mother the Church, the head whereof is the Church of Rome. 8. And if any other person or persons shall erre from the said Church, either let them be admonished, or els their names taken, to bee knowne who they bee that swerue from the customes of Rome. 9. Thus then for as much as the holy Church of Rome, whereof I am governour, is set vp to the whole world for a glasse or example, reason would what thing soever the said Church determineth, or ordaineth, that to bee receaved of all men for a generall and a perpetuall rule for ever. 10. Wherevpon we see it now verified in this Church, that was foreprophesied

phesied by *Jeremie*, Saying: *Behold I haue set thee vpon*
ver nations and kingdomes, to plucke vp and to breake
downe, to build and to plant. 11. Who so vnderstandeth
 not the prerogatiue of this my Preist-hood, let him looke
 vp to the firmament, where he may see two great lights,
 the Sunne and Moone: one ruling over the day, the o-
 ther over the night: So in the firmament of the vniverfall
 Church. 12. God hath set two great dignities, the au-
 thoritie of the Pope and the Emperour: Of the which
 two, this our dignitie is so much weightier, as wee haue
 the greater charge to giue accompt to God for Kings
 of the earth, and the lawes of men. 13. Wherefore bee
 it knowne to you Emperours, which know it also right
 well, that yee depend vnto the judgement of vs, we must
 not bee brought and reduced to your will. 14. For as
 I said, looke what difference there is betwixt the Sunne
 and the Moone, so great is the power of the Pope ruling
 over the day, that is, over the spirituality, aboue Em-
 perours and Kings, ruling over the the night: that is, o-
 ver the Laytie. 15. Now seing the earth is seven times
 bigger then the Moone, and the Sunne eight times grea-
 ter then the earth, it followeth that the Popes dignitie
 56 tymes doeth surmount the estate of the Emperours.
 16. Vpon consideration whereof, I say therefore and
 pronounce that *Constantine* the Emperour did naught in
 setting the Patriarch of *Constantinople* at his feete on his
 left hand. 17. And although the said Emperour, wrote
 to mee, alledging the words of *S. Peter*, commanding
 vs to submit our selves to everie humane creature, as to
 Kings, Dukes, and other for the cause of God. *1. Pet. 2.*
 Yet in answering againe in my decretall, I expounded the
 minds

minds and words of *S. Pet.* to pertaine to his subjects, and not his successors, willing the said Emperour to consider the person of the speaker, and to whom it is spoken, for, if the minde of Peter had beene there to debase the order of Priest-hood, and to make vs vnderlings to euerie humane creature, then euerie *Iack* might haue dominion over Prelats: which maketh against the example of *CHRIST*, setting vp the order of Priesthood to beare domination over Kings: According to the saying of *Jeremie*: *Behold I haue set thee vp over Kings and Nations:*

18. And as I feared not then to wryte this boldly vnto *Constantine*, so now I say vnto all other Emperours, that they receaving of mee their approbation, vnti-
on, consecration, and Crowne Imperiall, must not disdaine to submitte their heads vnder mee, and sweare vnto mee their alleadgance: 19. For so you reade in the decree of Pope *Iohn*, how that Princes heeretofore have beene wont to bowe and submit their heads vnto Bishops, and not to proceede in judgment against the heads of Bishops. 20. If this reverence and submission was wont to be given to Bishops, how much more ought they to submit their heads to me, being superior, not only to Kings, but Emperours, and that for two causes: first, for my title of succession, that I Pope of Rome haue to the Empyre, the rowme standing vacant. Also for the fullnesse of power that *CHRIST* King of Kings, & Lord of Lords, hath given to mee tho vnworthie in the person of *Peter*. 21. By reason whereof, seeing my power is not of man but of God, who by his celestiall providence hath set mee over his vniversall Church, maister and governour, it belongeth therefore to my office to looke v-

pon everie mortall sinne of everie Christian man. 22. Whereby all criminall offences als well of Kings as all other bee subject to my censure. 23. In such sort that in all manner of pleading, if any manner of person at any time either before the sentence given or after shall appeale to mee, it shall bee lawfull for him so to doe. 24. Neither must Kings and Princes thinke it much to submit themselues to my judgement, for so did *Valentinianus* the worthie Emperour: so did *Theodosius*, and also *Carolus*. 25. Thus yee see must bee all judged by mee, and I of no man, yea, although I Pope of Rome, by my negligence or evill demanure bee found vnprofitable, or hurtfull, either to my selfe or others: Yea if I should draw with mee innumerable soules by heaps to hell, yet no mortall man be so hardie, so bold, so presumptuous to reprove mee. 26. Or to say to mee, *Domine cur ita facis?* Sir why doe yee so? 27. For although yee read that *Balaam* was rebuked of his Asse, by the which Asse our subjects, by *Balaam* wee Prelats are signified: Yet that ought to bee no example to our subjects to rebuke vs. 28. And though wee read in the Scripture, that *Peter*, who receaved power of the Kingdome, and being cheife of the Apostles, might by vertue of his office, controle all others, was content to come and giue answere before his inferiors, objecting to him his going to the *Gentiles*, yet other inferiors must not learne by this example to bee check-meat with their Prelats, because *Peter* so tooke it at their hands, shewing thereby rather a dispensation of humilitie, then the power of his office: by the which power hee might haue said to them againe, It becometh not sheepe, nor belongeth to their office to accuse their sheep.

sheepheard. 29. For els why was *Dioscorus* Patriarch of *Alexandria* condemned and excommunicated at *Chalcedon*: not for any cause of his faith, but onely that hee durst stand against the Pope *Leo*, and durst excommunicate the Bishope of Rome, for who is hee that hath authoritie to accuse the seat of *S. Peter*. 30. Albeit I am not ignorant what *S. Ierome* wryteth, that Paul would not haue reprehended Peter, vnlesse he had thought himselfe equall vnto him. 31. Yet *Jeremy* must thus be expounded by my interpretation, that this equalitie betwixt Peter and Paul, consisteth not in like office of dignitie, but in purenes of conversation. 32. For who gaue Paul licence to preach, but Peter, & that by authoritie of God, saying, *Separato mihi Paulum & Barnabam*: Wherefore be it knowne to al men, that my Church of Rome, is prince and head of all Nations. 33. The mother of the faith. 34. The foundation cardinall, wherevpon all Churches doe depend, as the doore doth depend vpon the hinges. 35. The first of all other seats without all spot or blemish. 36. Lady mistris and instructor of all Churches. 37. A glasse and spectacle vnto all men to be followed in all whatsoeuer shee observeth. 38. Which was never found yet to flyde, or declyne from the path of Apostolicke tradition, or to bee intangled with any newnesse of heresies. 39. Against which Church of Rome, whosoever speaketh any evill, is foorthwith an hereticke. 40. Yea a verie Pagan, a witch, and an Idolater or Infidell. 41. Having fulnesse of power onely in her owne hand in ruling. 42. Decyding, absolving, condemning, casting out or receaving in. 43. Albeit I deny not but other Churches bee partakers with her in labour.

labouring and carying. 44. To the which Church of Rome it is lawfull to appeale for remedie from the Churches, although it was otherwise concluded in the generall counsell of *Milleuitan*: that no man should appeale over the Sea vnder the paine of excommunication, yet my Glose commeth in heere with an exception: *Nisi forte Romanam sedem appellauerint. Id est*: Except the appeale bee to the Sea of Rome. 45. By the authoritie of which Church of Rome, all Synodes and decrees of councils stand confirmed. 46. And hath alwayes full authoritie in his hands to make new lawes & decrements, and to alter statutes, priuiledges, rights or documents of Churches, to separat things joyned, and to joyne things separated, vpon right consideration, either in whole or in part, either personally or generally. 47. Of the which Church of Rome I am head, as a King is over his judges. 48. The vicar of S. Peter. 49. Yea not the vicar of S. Peter properly, but the vicar of CHRIST properly, and successeur of Peter. 50. Vicar of IESUS CHRIST. 51. Rector of the vniuersall Church, director of the LORDS vniuersall flocke. 52. Chiefe magistrat of the whole world. 53. *Cephas*, i. caput, the head and chiefe of the Apostolick Church. 54. Vniuersall Pope, and Diocesan in all places exempt, as well as everie Bishop is in places not exempt. 55. Most mightie Priest. 56. *Lex animata in terris*. i. 57. A living Lawe in the earth judged to have all Lawes in the chest of my breast. 58. Bearing the rowm of no poore man. 59. Being neither God nor man, but the admiration of the world, and a middle thing betwixt both. 60. Having both swords in my power, both of
the

the spirituall and temporall iurisdiction. 61. So farre
 surmounting the authoritie of the Emperour, that I of
 my owne power alone without a Councill, have autho-
 ritie to depose him, or to trans-ferre his kingdome, and to
 giue a new election, as I did to *Frederick*, and diuerse o-
 thers. 62. What power then or Protestat in all the
 world is comparable to me: who haue authoritie to bind
 and louse both in Heaven and earth. 63. That is, who
 haue power both of heavenly things, and also of tempo-
 rall things. 64. To whom Emperours, and Kings are
 more inferiour, than Lead is inferiour to Gold. 65. For
 doe you not see the neckes of great Kings, and Princes
 bend vnder our knees, yea, and think themselves happy
 and well defenced, if they maye kisse our hands. 66.
 Wherefore the sawcinesse of *Honorius* the Emperour is
 to bee reprehended, and his constitution abolished, who
 with his laytie would take vpon him to intermeddle, not
 only with the temporall order, but also with matters ec-
 clesiasticall, and election of the Pope. 67. But heere per-
 chance some will object the examples and wordes of
 Christ, saying, that his Kingdome is not of this world,
 and where he being required to divide betwixt two bre-
 thren their heritage, did refuse it; but that ought not to
 bee no prejudice to my power. 68. For if *Peter*, and I
 in *Peter*, if wee say, haue power to bind and louse in hea-
 ven, how much more then is it to bee thought, that wee
 haue power in earth to louse and to take away Empyres,
 Kingdomes, Dukedomes, and what els so ever mortall
 men may have, and to give them where wee will? 69.
 And if wee haue authoritie over Angels, which bee go-
 vernours over Princes, what then maye wee doe vpon
their

their inferiours and servants? 70. And for that you shall not marvell that I say; Angels bee subject vnto vs, you shall heare what my blessed Clerk *Antonius* writeth of the matter, saying, that our power, of *Peter* and mee, is greater than the Angels in foure things. 1. In iurisdiction. 2. In administration of Sacraments. 3. In knowledge. 4. and reward. 71. And again in *bulle Clementis*, doe I not their command in my Bull, the Angels of Paradise to absolve the soule of man out of Purgatorie, and to bring it into the glorie of Paradise. 72. And now besides my heavenly power, to speak of my earthly jurisdiction, who did first translate the Empyre from the *Greeks* to the *Almanes*, but I? 73. And not onely in the Empyre am I Emperour, the place being emptie, but in all ecclesiasticall benefices have full right and power to translate, and to depose after my arbitrement. 74. Did not I *Zacharias* put downe *Childerick* the old King of *France*, and set vp *Pipinus*? 75. Did not I *Gregorius* the seventh set vp *Robert Wisard*, and made him King of *Sicilie*, and Duke of *Cappa &c.* 76. Did not I the same *Gregorius* also set vp *Rodulphus* against *Henric* the 4 Emperour? 77. And though that this *Henricus* was an Emperour of most stout courage, who stood 62 times in open field against his enemies. 78. Yet did not I *Gregorius*, *coram nobis*, and made him stand at my gate, three dayes and three nights bare-footed, and bare-legged, with his wife and chyld, in the deepe of winter, both in frost and snow, intreating for his absolution, and after excommunicated him againe, so that hee wastwise excommunicated in my dayes? 79. And did not I *Paschalis* after *Gregorie* set vp the son of the said *Henricus* against

against his father, in warre to possesse the Empyre, and to put downe his father, and so hee did. 80. Item, did not I Pope *Alexander* bring vnto *Henrie* the second, King of *England*, for the death of *Thomas Becket*, and to cause him goe bare-foooted to his tombe at *Canturberrie* with bleeding feet? 81. Did not I *Innocentius* the third, cause King *John* to kneele downe at the feete of *Pandulphus* my Legate, and offer vp his Crowne to his hands: also to kisse the feete of *Steven Langtoun*, Bishop of *Canturberrie*, and besides that merced him a thousand merks by yeare. 82. Did not I *Vrbanus* the second, put downe *Hugo* Erle in *Italie*, discharging his subjects from their oath and obedience to him? 83. Did not I *Paschalis* excommunicate also his son *Henry* the fifth, and gotte out of his hands all his right, and title of elections, and donations of spirituall promotions? 84. Did not I *Gelasius* the second bring the Captaine *Cnitius* vnder, vnto the kissing of my feete, and after *Gelasius*? 85. Did not I *Calixtus*, quail the foresaid Emperour *Henricus*, and also bring in subjection *Gregorie*, whom the said Emperour had set vp against mee to be Pope, bringing him into *Rome* vpon a Camell; his face to the horse taile, making him to hold the horse taile in his hand in stead of a brydle? 86. Further, did not I *Innocentius* the second set vp and make *Lotharius* to bee Emperour, for driving out Pope *Anacletus* out of *Rome*? 87. Did not I the said *Innocentius* take the Dukedome of *Sicilie* from the Empyre, and made *Roger* to bee King thereof, whereby afterward the Kingdome became the patrimonie of *S. Peter*. 88. Did not I *Alexander* the third, suspend all the Realme and Churches of *England* for the Kings marriage,

riage, 1159? 88. But what doe I speake of Kings? did not I the saide *Alexander* bring the valiant Emperour *Frederick* the first to *Venice*, by reason of his son *Otho*, their taken prisoner, and there in S. *Marks* Church made him fall downe flat vpon the ground, while I did set my fecte vpon his necke, saying the verse of the *PSALME*, *Super aspidem & basiliscum ambulabis*: 89. Did not I *Adrianus* Pope, an English man borne, excommunicate *William* King of *Cicile* and refuse his peace, which hee offered, and had he not overcome me in plaine field, I would haue shaken him out of his kingdom of *Cicile*, and Dukedome of *Apulia*. 90. Also did not I the said *Adrianus*, controll and correct the foresaid *Fredericus* Emperour, for holding the left stirrups of my horse, when hee should haue holden the right. 91. And afterward did not I excommunicate & curse him, for that he was so sawsie to set his owne name in wrytting mine. 92. And although a poore flie afterward overcame and strangled me, yet I made Kings and Emperours to stoup. 93. Did not I *Innocentius* 3. deject *Philippus*, brother to *Fredericus* from the imperiall Crowne, being elected without my leaue, and after set him vp againe, and also set vp *Otho* of *Brounswick*, and after did excommunicate and also depose the same foure yeares, setting vp the French King to warre against him. 94. Then was *Fredericus* 2. by mee set vp and reigned thirtie seven yeares, and yet fyue yeares before, he died. 95. Did not I *Honorius* interdict him, for not restoring certaine to their possessions at my request. 96. Whom also *Gregorius* 9. did excommunicate twyse together, & and raised vp the *Venetians* against him. 97. And at length

length *Innocentius* spoyled him of his Empyre, after that hee caused him to bee poysoned, at length to bee strangled by one *Manfredus*, and did excommunicate his sonne *Conradus* after him, not onely depriuing him of his right inheritance, but also caused him with *Frederick* Duke of *Austria* to be beheaded. 98. Thus then did not I excommunicate and depose all these Emperours in order? *Henricus* 4. *Henricus* 5. *Fredericus* 1. *Philippus*, *Otho*, *Fredericus* 2. and *Conradus* his sonne. 99. Did not I interdict King *Henrie* the eight. 100. And all his kingdome of England. 101. And had not his prudence and power prevented my practise, I had displaced him from his kingdome, also briefly who is able to comprehend the greatnesse of my power, and of my seate. 102. For by mee only generall Councils take their force and confirmation. 103. And the interpretation of the saids councils, and of all other causes hard and doubtfull ought to bee referred and stand to my interpretation. 104. By me the workes of all wrytters, whatsoever they bee, either bee reproofed or allowed. 105. Then how much more ought my wryttings and decrees to bee preferred before all other? 106. In so much that my letters and epistles decretall bee equivalent, with the generall councils. 107. And where God hath ordained all causes of men, to bee judged by men, hee hath onely reserved mee, That is, The Pope of Rome, without all question of men, vnto his owne judgement. 108. And therefore where all other creatures bee vnder their judge, onely I who in earth am the judge of all, can bee judged of none, neither Emperour nor the whole Clergie, nor Kings, nor of the people. 109. For who hath power to judge v-

pon his judge? 110. This judge am I, and that alone, without any other assistance of any counsell joyned to mee, for I haue power vpon counsels, counsels haue no power over mee. But if the counsell determine amisse, it is my authoritie alone to infringe it, or to condemne who I list without any counsell. 111. And all for the preeminence of my predecessor blessed S. Peter, which by the voyce of the LORD, hee receaved, and ever shall retaine. 112. Furthermore, and whereas all other sentences and judgements, both of counsels, person or persons, may and ought to bee examined. 113. For that they may be corrupted foure wayes: *by feare, by gifts, by hatred, by favour*: onely my sentence and judgement must stand. 114. As given out of Heaven by the mouth of Peter himselfe, which no man must 115. Breake nor retract. 116. No man must dispute or doubt of. 117. Yea if my judgement, statute, or yoke, seeme scarcely tolerable, yet for remembrance of S. Peter it must bee humbly obeyed. 118. Yea and moreover, obedience is to bee given not onely to such decrees set forth by mee in time of my Popedom, but also to such as I doe foresee and commit to wrytting before I bee Pope. 119. And although it bee thought by some wrytters to bee given to all men to erre, and deccaved. 120. Yet, neither am I a poore man. 121. And againe the sentence of my Apostolick seat is alwayes conceaved with such moderation is concoct and digested, with such patience and rypnesse, and delivered out with such gravitie of deliberation, that nothing is thought in it necessary to be altered or detracted. 122. Wherefore it is manifest, and testified by the voice of holie Bishops, that the dignitie of this my seat is to be

reuerenced through the whole world; in that all the faithfull submit themselves to it as to the head of the whole bodie. 123. Whereof it is spoken to mee by the Prophet, speaking of the Arke, if this bee humbled whether shall yee runne for succour, and where shall your glory become? feing then this is so, that so holie Bishops and Scriptures doe witnesse with mee, what shall we say then to such as will take vpon them to iudge of my doings, to reprehend my proceedings, or to require homage and tribute of mee, to whom all other are subject. 124. Against the first sort the Scripture speaketh. *Deuteronomie*: *Thou oughtest not to put thy syth in another mans Corne*. Which thing to attempt against mee, what is it but plaine sacriledge? 125. According to my Canonists, which thus defyne sacriledge to consist in three things: either when a man judgeth of his Princes judgement; or when the holie day is prophained: or where reverence is not given to Lawes and Canons. 126. Against the second sort maketh the place of the booke of Kings, where wee reade the Arke of God was brought from Gabat to Ierusalem, and in the way the Arke inclining by reason of the vnrueley oxen. *Ozias* the Levit put to his hand to helpe, and therefore was stricken of the LORD: By this Arke is signified the Prelats, by the inclination thereof, the fall of Prelats. 127. Which also bee signified by the Angels, that *Jacob* did see going vp and downe the ladder. 128. Also by the Prophet, where hee sayeth, hee bowed downe the Heavens and came downe: By *Ozias* and the vnrueley oxen are meained our Subjects. 129. Then like as *Ozias* was stricken for putting his hand to the Arke inclining, no more must sub-

jects rebuke their Prelats going away. 130. Albeit heere may be answered againe, that all bee not Prelats, which bee so called, for it is not the name that maketh a Bishop, but the life. 131. Against the third sort of such as would bring vs vnder the tribute and exactions of secular men, making the New Testament, where Peter was bid to giue the groate in the fishes mouth, but not the head nor bodie of the fish: No more is the head or bodie of the Church subdued to Kings, but onely that which is in the mouth, that is, the extern things of the Church, and yet not they neither. 132. For so wee read in the booke of *Genesis*, that *Pharaoh* in the time, of derth, subdued all the land of the Egyptians, but yet hee ministred to the Preists, so that hee neither tooke their possessions from them, nor their libertie: If then the Prelats of the Church must bee neither judged, nor reprehended, nor exacted, how much more ought I to bee free from the same? 133. Which am the Bishop of Bishops, and head of Prelats. 134. For it is not to bee thought that the case betwixt mee and other Prelats: betwixt my Sea and other Churches bee like. 135. Although the whole Catholick & Apostolicke Church make a brydechamber of Christ, yet the Catholick and Apostolicke Church of Rome, had the preheminance given over all other by the mouth of the LORD himselfe, saying to Peter. *Thou art Peter.* 136. Thus a discretion and difference must bee had in the Church, as it was betwixt *Aaron* and his children: 137. Betwixt the threescore and twelue Disciples, and the twelue Apostles, betwixt the other Apostles and Peter. 138. Wherefore it is to bee concluded, an order & difference of degrees in the Church, betwixt powers, superior

rior and inferior, without which order the vniversitie of the whole cannot consist. 139. For as amongst the Angelicall creatures aboue in Heaven, there is set a difference and inequalities of powers and orders, some to bee Angels, some Archangels, some Cherubins, some Seraphims, 140. So in the Ecclesiasticall hierarchie of the Church militant heere on earth, Priests must not bee equall with Bishops, Bishops must not bee like in order with Arch-Bishops, with Patriarchs, or Primats, 141. Who containe vnder them three Arch-Bishops, as a King containeth three Dukes vnder him, in the which number of Patriarchs, cometh in the state also of an hundred forty two Cardinals or principals, so called, Because as the doore turneth by his hinges, so the vniuersall Church ought to be ruled by them. 142. The next & highest order aboue these, is mine, who am Pope, differing in power & majoritie, and honour reverentiall, from these & all other decrees of men. 143. For the better declaration whereof, my Canonists make three kynds of power in the earth: *Immediato*, which is mine immediatly from GOD: *Derivata*, which belongeth to other inferior Prelats from me. 144. *Ministratis* belonging to Emperors and Princes to minister for mee, for the which cause the anoynting of Princes and my consecration doth differ, for they are anoynted onely in the armes or shoulders, and I in the head, to signifie, the difference of power betwixt Princes and mee. 145. This order therefore of Priests, Bishops and Arch-Bishops, Patriarchs and others, as a thing most convenient: my Church of Rome hath set and instituted through all Churches following therein; not onely the example of the angelicall armie in Heaven, but also the Apostles. 146. For amongst them
also

also there was not an vniforme equalitie or institution of a degree. 148. But a diversitie or distinction of authoritie and power, albeit they were all Apostles together, yet it was granted notwithstanding to Peter themselves also agreeing to the same that he should beare dominion and superioritie over all other Apostles. 149. And therefore had his name given him, *Cephas*, that is, head or beginning of the Apostlehood. 150. Wherevpon the order of the Priesthood first in the New Testament began in Peter, to whom it was said: *Thou art Peter, and vpon thee will I build my Church*. 151. And I will give thee the keyes of Heaven: and thou being converted confirme thy brethren. 152. I haue prayed for thee that thy faith shall not faile, wherefore seeing such power is given to Peter. 153. And to mee in Peter, beeing his successor. 154. Who is hee then in all the world, that ought not to bee subject to my decrees, which hath such power, in Heaven, in Hell, in Earth, with the quicke and also the dead. 155. Commanding and granting in my Bull sent to *Vienna*, vnto all such as dyed in their peregrination to Rome, that the paine of Hell shuld not touch them. And also that all such as tooke the holie crosse vpon them, should everie one at his request not onely bee delivered himsele, but also deliver three or foure soules, whom so ever hee would haue out of Purgatorie. 156. Againe having such promises and assurance, that my faith shall not faile, who then will not beleue in my doctrine: for did not CHRIST himsele first pray for Peter, that his faith should not faile. 157. Also haue I not a sure promise of Pauls owne mouth, wrytting to my Church in these words: *God is my witnesse whom I serue in my spirit,*

in the Gospel of his Sonne, that without ceasing I make mention of you alwayes in my prayers: Rom. 1. 158. Wherefore I condemne all such worthilie, which will not obey my decrees, to be despoessed of all their honours, without restitution. 159. So all they that beleue not my doctrine, or stand against the priviledge of the Church, especially of the Church of Rome, I pronounce them Heretiques. 160. And as the other before is called unjust, so this man is to bee called an heretique. 161. For why he goeth against the faith, which goeth against her who is the mother of faith. 162. But heere may rise perchance a doubt or scruple, that if my faith and knowledge stand so sure by the promise of CHRIST, and by the continuall prayer of S. Paul: whither is it true, or is it to bee granted that any other should excell men in knowledge or interpretation of holie Scripture. 163. For looke whose knowledge is grounded vpon most reason his words should seeme to bee of more authoritie. 164. Wherevnto I answer, and grant, that many there bee & hath beene more abundantly indued with fuller grace of the holie Ghost, and greater excellencie of knowledge, & therefore that the tractations of *Augustine*, *Hierom*, and others thought to bee preferred before the constitutions of dyvers Popes: yet I say in determination of cause, because they haue not the verue and hight of their authoritie, which is given to mee, therefore in expounding of Scriptures they are to bee preferred, but in decyding of matters they stand inferior to my authoritie: by vertue of which authoritie, 165. Both they themselues be allowed for doctors: & their works approved, and also all other matters bee ruled, through the power of the keyes which

(32.)
which is given to me immediatly of CHRIST: although
I deny not, but the same keyes bee also committed to o-
ther Prelats, as they were to other Apostles besids Peter.
166. Yet it is a thing to haue the keyes, another thing
to haue the vse of the keyes. 167. Wherefore heere is
to bee noted a distinction of keyes, after the minde of my
schoole doctors: one key which is called *Clavis ordinis*:
Having authoritie to binde and loose, but over the per-
sons whom they binde and loose, and this authoritie they
take not immediatly of CHRIST, but immediatly by
mee the viccar of CHRIST. The other is called *Clavis*
Iurisdictionis, Which I the viccar of CHRIST take im-
mediatly of him, having not onely authoritie to binde
and loose, but also dominion over them on whom this
key is exercised, by the iurisdiction of which key, the ful-
nesse of my power is so great, that whereas all others are
subjects. 168. Yea and Emperours themselues ought
to subdue their executions to mee, onely I am a subject
to no creature. 169. No not to my selfe except I list,
In foro penitentiae, to my Ghostly father submitting my
selfe as a sinner, but not as Pope: so that my papall ma-
iestie ever remaineth vnmiaisched. Superior to all men
170. Whom all persons ought to obey, 171. and fol-
low. 172. Whom no man must iudge nor accuse of
cryme, either of murther, adulterie, symony, or such like
173. No man depose but I my selfe. 174. No man can
excommunicate mee, yea though I communicat with
the excommunicat, for no Canon bindeth me, whom no
man must lye to. 175. For hee that lyeth to mee is a
Church robber. 176. And who obeyeth not mee is an
hereticke, and an excommunicat person. 177. For like

as

as all the Jewes were commanded to obey the hie Priest, of the Leviticall order, of what state or condition soever they were, so are all Christian men more and lesse bound to obey mee CHRIST'S Lievetennant on earth, concerning the obedience or disobedience, of whom yee haue in *Deut. 17. 178.* Where the common glosse sayeth, that hee who denyeth to the hie Priest *obedientiam*, lyeth vnder the sentence of condemnation, as much as hee that denyeth to GOD his *omnipotentiam*. Thus then appeareth that the greatnesse of my Priest hood, 179. Begunne in *Melchizedeck*, solemnized in *Aaron*, continued in the children of *Aaron*, perfectionated in *Christ* represented in Peter, exalted in the vniversall iurisdiction, and manifested in Silvester: so that through this preheminance of my Priest-hood, having all things subject to mee. 180. It may seeme well verified in mee that was spoken of CHRIST: *Psal. 8. Omnia subiecisti sub pedibus eius, oues & boves, & universa pecora campi. Volucres caeli, & pisces maris.* That is to say, Thou hast subdued all things vnder his feete, sheepe and oxen, and all cattell of the field, the birds of Heaven, and fish of the sea. 181. Where it is to bee noted, that by oxen, Jewes and Heretiques, by cattell of the field, Paganes be signified, for although as yet they bee out of the vse of my keyes of binding and lousing, yet they bee not out of iurisdiction of my keyes, but if they returne I may absolue them. 182. By sheepe and all Cattell are meained all Christian men both great and lesse, whither they bee Emperours, Princes, Prelats, or other. By birds of the aire, yee may vnderstand the Angels and potestats of Heaven, who bee all subject to mee, in that I am greater
E then

then the Angels, and that in foure things, as is afore declared, and hath power to binde and louse in Heauen. 183. And to giue Heauen to them that fight in warres. 184. Lastly by the fishes of the sea, are signified the soules departed in paine or purgatory, as *Gregorie* by his prayer deliuered the soule of *Traianus* out of Hell, and I haue power to deliver out of Purgatorie whom I please. 185. Lastly, by the fishes of the sea, are signified such as bee in purgatorie: In so much that they stand in need and necessitie of other mens helpe, and yet bee in their journey: *Viatores & de foro Papa*: id est: Passengers, and belonging to the court of the Pope, therefore they may bee relieved out of the store-house of the Church, by the participation of indulgence. And for as much as some do object that my pardons cannot extend to them, that bee departed, for that it was said to Peter, whatsoeuer thou shalt lowse vpon earth, and therefore seeing they are not vpon earth, they cannot bee lowsed by mee: heere I answere againe by my doctors, that this word, *Super terram*: Vpon the earth, may bee referred two manner of wayes, first to him that is the lowser, so that who shall lowse, shall bee vpon the earth, and so I grant, that the Pope being dead can lowse no man. Also it may bee referred to him that is lowsed, so that whosoever is lowsed must be vpon the earth or about the earth: And so the soules of Purgatorie may bee lowsed, which albeit they are not vpon the earth, yet they are about the earth, at least they be not in Heauen: because oft times, a question may arise vpo another, & the heads of mē now a days are curious, a man hearing now, that I can deliver out of Purgatorie, will ask here a question, whether I be able also

so to empty all Purgatorie at once or not, to whom my Canonist. *August. de Ancho.* doth answere by a triple distinction: *Quantum ad absolutam meam jurisdictionem, Quantum ad ordinatam executionem, Quantum ad divinam acceptionem.* First, touching my absolute jurisdiction, hee sayeth, I am able to rid out all Purgatorie together, for as many as bee vnder my jurisdiction, as all be, except onely infants vn baptised *in limbo*: and men departed onely *cum Baptismo flaminis*, that is, with the Baptisme of the spirit: and such as haue no friends to doe for them, that therefore pardons bee given these onely excepted: for all other besids, the Pope hee sayeth, hath power to release all Purgatorie at once as touching his absolute jurisdiction. Albeit *Thomas Aquinas* part. 4 denyeth the same, forsomuch as CHRIST himselfe hee sayeth, when hee came downe did not onely vtterly at once release all Purgatorie. As touching my ordinarie execution, they hold, that I may if I will, but I ought not to doe it. Thirdly, as concerning the diuine acception, that is, how GOD would accept it, if I did it, that they say is vnknowne to them, & to everie creature, yea and to the Pope himselfe.

And to the intent I would all men to see and vnderstand that I lack not witnesse besids these, if I list to bring them out, you shall heare the whole quyre of my diuine Clergie brought out, with a full voyce testifying in my behalfe, in their bookes, tractations, distinctions, titles, glosses, and summaryes, as by their owne words heere followeth. The Pope say they being the viccar of IESVS CHRIST through out the whole world, in the stead of the living GOD, hath that dominion and lord-

ship, which CHRIST heere in earth would not haue, although hee had it in *habitu*; but gaue it to Peter in *actu*: that is, the vniuersall iurisdiction both of spirituall things and also of temporall, which double iurisdiction was signified by the two swords in the Gospell. And also by offering of the wise men, who offered not onely incense, but also gold: to signifie, not onely the spirituall dominion, but also the temporall to belong to CHRIST and to his viccar: For as wee read the earth is the LORDS, and the fulnesse thereof, and as CHRIST sayeth, all power is given to him both in Heaven and earth: So it is to be affirmed *inclusive*. That the viccar of CHRIST hath power on things, coelestiall, terrestiall, and infernall, which hee tooke immediatly of CHRIST, All other take it immediatly by Peter and the Pope, wherefore such as say that the Pope hath dominion onely in spirituall things in the world, and not in temporall, may bee likned to the counsellors of the Kings of *Syria* 2. Reg. 20. Which said that the gods of the mountaines be their gods: and therefore they haue overcome vs: but let vs fight against them in the low meadows & valleys where they haue no power: and so wee shall prevaile over them: so evill counsellors now a dayes, through their pestiferous flatterie deceave Kings and Princes of the earth, saying, Popes, and Prelats, bee gods of mountaines, that is, of spirituall things onely, but they bee not gods of valleyes, that is, they haue no dominion over temporall things, and therefore let vs fight against them in the valleyes, that is, in the power of the temporall possessions, and so we shall prevaile over them: But what sayeth the sentence of GOD vnto them, let vs heare, because saith hee the *Sirians* say that

that the God of mountaines is their god, and no the god of valleyes, therefore I will giue all this multitude into your hand, and you shall know that I am the Lord, what can bee more effectuell spoken to set forth the Majestie of my jurisdiction, which I receaved immediatly of the LORD, of the LORD I say, and no man: For whereas *Constantine* the Emperour gaue to *Silvester*, indowing him with this possession and patrimonie, that is, so to be expounded and taken not so much for a donation, as to be counted for a restitution made of that, which tyrannously was taken from him before. And againe, whereas I haue given at sundrie times to *Lodovick* and other Emperours, of my temporall lands and possessions, yet that was done not so much for recognising of homage to them, as for keeping peace with them, for I ow to Emperours no obedienc that they can claime, but they ow to mee as their superior. And therefore for a deversitie betwixt their degree and mine, in their consecration they take their vnction in their arme, I on the head, and as I am superior to them, so am I superior to all lawes, and free from all constitutions: Which am able of my selfe, and by my interpretation, to preferre equitie being not written, before the law written: having all lawes within the chest of my breast, as is aforesaid: and whatsoever this my Sea shall enact, approue, or disproue, all men ought to approue and reprove the same, with out either judging, disputing, doubting, or extracting. Such is the privilege given of CHRIST in the behalfe of Peter, to the Church of Rome 136. That what kingdome soever, countrie or province, choosung to themselves Bishops & Ministers, although they agree with all other Christs faith-

faithfull people in the name of Iesus, that is, in faith & charitie, believing in the same GOD, and in CHRIST his true Sonne, and in the holie Ghost, having also the same Creid. The same Evangelists and Scriptures of the Apostles, yet notwithstanding vnlesse that Bishops and Ministers take their origine and ordination from this Apostolicall state, they are to bee counted not of the Church: so that succession of faith only is not sufficient to make a Church, exceptt he Ministers take their ordination by them which haue their succession from the Apostles, so their faith, supremacy, and chayre of Peter, keyes of Heaven, power to binde and loose, all these bee inseparable to the Church of Rome. So that it is to be presumed, that God alwayes providing, and S. Peter helping the Bishoprick and dyocy of Rome, shall never fall from the faith, and likewise is to bee presumed and presupposed that the Bishop of that Church is alwayes good and holy: yea although hee bee not alwayes good, or be destitute of his owne merits, yet the merits of S. Peter predecessor of that place, bee sufficient for him: who hath bequeathed and left a perpetuall dowrie of merits, with inheritance of innocency to his posteritie. 187. Yea, though hee fall in homicide or adulterie, hee may sinne but yet hee cannot bee accused, but rather excused, by the murthers of *Samson* the shifts of the Hebrewes, the adulterie of *Jacob*. 188. And likewise if any of his Clergie should bee found imbracing a woman, it must be expounded and presupposed, that he doth it to blesse her: furthermore, the Pope say they hath all the dignities and all powers of Patriarchs. In his primacy hee is *Abel* in governament the *Arke of Noah*, in Patriarchdome: *Abraham*

Abraham in order *Melchizedeck*, in dignitie *Aaron*: in
 authoritie *Moses*: in seat judiciall; *Samuell*: in zeale *Elias*:
 in meeknesse *David*: in power *Peter*: in vnction **CHRIST**:
 Nay thou art Anti-Christ, my power they say is greater
 then all the Sancts: for whom I confirme, no man may
 infirme, I may fauour and spaire whom I please. 189.
 To take from one and giue to another, and if I be enemy
 to any man, all men ought to eshew that person foorth-
 with, and not tarrie and looke while I bid them doe so:
 all the earth is my dyocie, and I the ordinarie of all men
 hauing the authoritie of the King of all kings vpon sub-
 jects, I am all in all and aboue all. 190. So that God
 himself and I the viccar of God haue both one consist o-
 rie. 191. And am able almost to doe that God can doe
Clauem non errante. 192. Item it is said of mee, that I
 haue an heavenly arbitrement, and therefore am able to
 change the nature of things, *Substantialia vnius appli-*
cando alteri: and of nothing to make things to bee, and
 of a sentence that is nothing, to make it stand in effect, in
 all things that I list, my will to stand for reason, for I am
 able by the law to dispence aboue the Law, & of wrong
 to make justice, in correcting lawes and changing them;
 yee haue hard hitherto sufficiently out of my doctors:
 now yee shall heare greater thinges out of my owne
 decrees. 193. Read there Pist. 96. Satis. 194. Also
 12. caus. 11. doe you not finde there expressed, how
Constantinus the Emperour sitting in the generall coun-
 sell of *Nice*, called vs prelates of the Church, all Gods.
 196. Againe read my Canon decretall, doe yee not see
 there manifestly expressed, how not man but God alone
 separateth that which the Bishops of Rome doth dissolve
 and

and separat: wherefore, if these things which I doe bee
said to bee done not of man but of GOD: what can you
make mee, but GOD: Againe, if Prelats of the Church
bee called and counted of *Constantinus*, for gods, I then
being about all Prelats, seeme by this reason to be about
all Gods: wherefore no marvell, if it bee in my power,
to change time and times, to alter and abrogate lawes,
to dispense with all things, yea with precepts of CHRIST
for where CHRIST biddeth Peter put vp his sword, ino-
nished his disciples not to vse any outward force in re-
venging themselves. 197. Doe not I Pope *Nicolaus*
wryting to the Bishops of France, exhort them to draw
their materiall swords in perlewing their enemies, and
recovering their possessions, setting against the precept of
CHRIST, the prophet saying, Item where CHRIST
was present himselfe at the mariage in *Cana of Galilee*.
198. Doe not I Pope *Martinus* in my distinction, inhi-
bit the spirituall Clergie to be present at mariage feasts,
and also to marie themselves? Item where matrimonie
by CHRIST cannot bee lowsed, but onely for whoore-
dome. 199. Doe not I Pope *Gregorius Iunior* wryting
ad Bonifacium: permit the same to bee broken for impo-
tencie or infirmitie of bodies. 200. Item against the ex-
presse caution of the Gospell, doeth not *Innocentius*
the fourth, permit *vim vi expellere*. 201. Item against
the New Testament in swearing and that in these sixe
causes. 202. Likewise against the old Testament I doe
dispence in not giving tythes. 203. Wherein two kinds
of oaths are to bee noted, whereof some bee *promissoria*
some bee *assertoria*. 204. Item in vowes and that *ex to-
to voto*, whereas other Prelats cannot dispence *ex toto*

voto, I can deliver *ex toto a voto*, like as God himselfe.
 205. Item in perjurie I absolute, my absolution standeth
 206. Where also note, that in all swearing, alwayes the
 authoritie of the superior is excepted. 207. Moreover
 where CHRIST biddeth lend without hope of gaine,
 doe not I Pope *Martinus* giue dispensation for the same?
 and notwithstanding the counsell of *Thuring* indicted
 the contrarie, yet with the bulles I dissanulled that de-
 creement. 208. What should I speake of murther, mak-
 ing it no murther or homicide to slay them that be excō-
 municate. 209. Likewise against the law of nature.
 210. Item against the Apostle. 211. Also against the
 Canon of the Apostles: I can & doe dispence, for where
 they in their Canon command a Priest for fornication to
 bee deposed, I through the authoritie of *Silvester* doe
 alter the rigor of that constitution. 212. Considering
 the minds and bodies also of men now to be weaker then
 they were then: 213. Brieflie against the vniversall state
 of the Church, I haue dispensation, and for mariage in
 the second degree of consanguinitie and affinitie that is
 betwixt brethrens children although not, so that the vn-
 cle may not marrie his Neece, vnlesse for vrgent and
 weightie causes. As for all such contracts betwixt party
 and partie, were that matrimonie is not yet consumat by
 carnall copulation, it is but a small matter for mee to dis-
 pence withall: In summa if yee list brieflie to heare the
 whole number of all such causes as properlie doe apper-
 taine to my papall dispensation, which commeth to the
 number of 51. poynts, that no man may meddle withall,
 but onely I my selfe alone, I will rehearse them in En-
 glish as they bee set foorth in my canonically doctors.

Cases papall to the number of one and fifty,
wherein the Pope hath power onely to dis-
pence, and none els besides, except by
speciall licence from him.

First the determination of doubts and questions be-
longing to faith.

- Translation of a Bishop elected or confirmed.
- Likewise of abbots exempted. Deposition of Bishops.
- The taking of resignation of Bishops
- Exemptions of Bishops, not to bee under Arch-Bishops.
- Restitution of such as bee deposed from their order.
- The judicall definition or the interpretation of his owne
priviledges.
- Changing of Bishopricks: or demission of coventes.
- New correction of Bioshps seats, or institution of new reli-
gions.
- Subjection or division of a Bishoprick vnder another.
- Dispensation for vowing to goe to the holy Land.
- Dispensation for the vow of chastitie, or of religion, or of
holy orders.
- Dispensation against a lawfull oath, or vow made,
- Dispensation against divers irregularities, as in crymes
greater then adulterie, and in such as bee suspended in
symony.
- Dispensation in receaving into orders him that had two
wyues.
- Dispensing with such as being with murthers, that
which is aboue their order, as if a deacon shoul'd say
Masse, being not Priest.

To receaue unto orders such as bee blawished or maymed in bodie.

Dispensation with marther, or with such as willingly cut off any member of mans bodie.

Dispensation to giue orders to such as haue beene under the sentence of the great curse or excommunication.

Dispensation with such as being suspended, with the greater curse doe minister in vnholly order.

Dispensation with such as being unlawfully borne to receaue order or benefices.

Dispensation for pluralities of benefices.

Dispensation to make a man Bishop, before he be 30. yeare old.

Dispensation to giue orders vnder age.

The Pope hath power to make and call a generall counsell.

The Pope hath onely power to depriue an ecclesiasticall person, and giue away his benefice being not vacant.

The Pope onely is able to absolue him, who is excommunicat by name.

The Pope onely is to absolue him, whom his Legat doth excommunicat.

The Pope judgeth onely in the causes of them, that appeall vnto him, and where hee judgeth no man must appeale from him.

Onely hee hath authoritie to make Deacon Priest, whom he had made subdeacon either vpon Sundayes, or vpon other feasts.

Onely the Pope and none els at all times, and in all places weareth the Palle.

The Pope only dispensse with a man, either being not with murtherers, or being unworthie to be made Bishop.

He onely either confirmeth or deposeth the Emperour when hee is chosen.

A man being excommunicat, and his absolution referred to the Pope, none may absolue that man but the Pope alone. The same hath authoritie in any election, before it be made to pronounce it non when it is made.

Hee doth Canonize Sancts, and none els but hee.

Dispensation to how many dignities and personage in a Church, and without charge and cure of the soule, belongeth onely to the Pope.

To maketh that effectuell, which is of none effect, and contrarie wayes belongeth onely to the Pope.

To plucke out a Monke out of his cloister, both against his owne will and the Abbots, pertaineth onely to the Pope.

His sentence maketh a law.

The same day in the which the Pope is consecrated, he may give orders.

Hee dispenseth in degrees of consanguinity and affinitie.

Hee is able to abolish lawes, that is both civill and Canon, where danger is of the soule.

It is in his dispensation to give indulgences generall to certayne places or persons.

Item to legitimate what person soever hee pleaseth, as touching spiritualities, in all places, as touching temporalities, as honours, inheritance.

To erect new religions, to approue or reprove rewles, ordinances, and ceremonies in the Church.

Item to dispence and discharge and subject, from the band of alledgence, or oath made to any manner of person.

No man may accuse him of any crime, vnllesse of here sie, and that neither except hee bee incorrigible.

The

The same is also free from all lawes, so that hee cannot incur into any sentence of excommunication, suspension, irregularitie, or into peneltie of any cryme, but into the note of cryme hee may well.

Finally: Hee by his dispensation may grant, yea to a simple Priest, to minister the sacraments of confirmation to infants, also to giue lower orders, and to hallow churches and Virgins.

These bee the causes wherein I haue power to dispense, and no man els, neither Bishop, nor metropolitan, nor legat, without licence from mee.

After that I now sufficiently declared my power in earth, in Heaven, and in Purgatory, how great it is, and what is the fulnesse thereof, in binding, and loosing, cōmāding, permitting, electing, cōfirming, deposing disposing doing & vn doing, I wil intreat a litle of my riches likewise, and great possessions, that euerie man may see by my wealth, and abundance of all things, rents, tyths, tribute, my silkes, Purple myters, Crownes of gold and silver, Pearles and gumes, lands and lordships, how God heere prospereth and magnifieth his viccar in the earth: For to mee pertaineth first the imperiall citie of Rome, the Palace of *Lateran*, the Kingdome of *Cicile* is proper to mee, *Aprilia* and *Capua* be mine, also the Kingdome of England and Ir land bee they not brought to bee tributaries to mee, 214. To these I admit also besids other Provinces and countries, both in the occident and orient, from the North to the South these dominions by name, & others moe: 216. which *Constantinus* the Emperour

perour gaue vnto mee, not that they were not mine of be-
fore, hee did giue them. 217. For that I tooke them
of him, I tooke them not as a gift, as is aforementioned,
but as restitution, and that I randed them againe to O-
tho, I did it not for my duerie to him, but onely for peace
take, what I should I speake heere of my dayly enemies,
of my first fruits, annates, palles, indulgences, Bulls, con-
fessionals, indulgences & prescripts, testamets, dispensati-
ons, priuiledges, elections, prebendes, religious houses,
and such like, which came to no small masse of money,
in so much that for a palle to the Arch-Bishop of *Mentz*
which was wont to bee gotten for ten thousand 218 Flo-
rence, now is growne to twentie seuenthousand Florence
which I receaved of *Iacobus* the Arch-Bishop not long
before *Basil* counsell: besides the friuits of other Bishop-
rickes in Germany, comming to the number of fiftie,
whereby what advantage commeth vnto my Coffers, it
may partly bee conjectured. But what shall I speake of
Germany, 219. when the whole world is my dyocie,
as my Canonists doe say, and all men are bound to be-
lieue, 220. except they will imagine as the Maniches
doe two beginnings which is false and hereticall. *Mo-
ses* sayeth. In the beginning God made Heaven
and earth, and not in the beginnings, 221.
wherefore as I beginne so I conclude, co-
manding, declaring, and pronoun-
cing, to stand vpon the necessi-
tie of saluation, for everie
humane creature to be
subject to mee.



